

Panium — Inani Leshumi Elinesithathu

Ukubuyela ePanium

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Ukusuka eKesareya Filipi kuse eKesareya Maritima, kunokumisa endleleni eNtabeni yoTshintsho loBume; uPetros ufuzisela ikhulu elinamashumi amane anesine amawaka afika kuphawu lwendlela lomthendeleko weeXilongo kungca owakhiwe phezu kwemigca emibini yeevesi ezingamashumi amabini anesibini zeLevitikus amashumi amabini anesithathu, ngokunxulumana nexesha lePentekoste ngexesha likaKristu. ILevitikus amashumi amabini anesithathu, umnqamlezo, iPentekoste, noKorneli othumela ukuba kubizwe uPetros; konke oku kudityaniswa umgca phezu komgca nomfuziselo weeyure zesithathu, zesithandathu, nezesithoba.

UKristu ngelixa lesithathu, lesithandathu nelesithoba emnqamlezweni, uPetros ngelixa lesithathu nelesithoba ngePentekoste noKorneli ngelixa lesithoba, uPetros ngelixa lesithandathu eYopa nangelixa lesithathu eKesareya Filipi, kudibana noDanyeli isahluko seshumi elinanye, iindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu; kuba iKesareya Filipi ikwayiPaniyam.

UPetros wayeshumayela incwadi kaYoweli ngePentekoste, yaye xa uPetros wanikela umyalezo wakhe kwabendlu kaKorneli, uMoya oyiNgcwele wathululwa phezu kweeNtlanga, njengokuba wawuthululwe phezu kwamaYuda ngePentekoste. Ukuthululwa koMoya oyiNgcwele kumaYuda, kwaza emva koko kwiiNtlanga, kwakungumfuziselo wokuthululwa koMoya oyiNgcwele ngemihla yokugqibela. Ukuthululwa ngemihla yokugqibela kumacala amabini, kuqalisa ngokufefezelwa ngo-9/11, okuthi ekugqibeleni kuqhubele phambili kumemezelo lweSikhalo saphakathi kobusuku esifikelela kumthetho weCawa, size ke sibe sisikhalo esikhulu sengelosi yesithathu, apho naxa imvula yasemva ithululwa ngaphandle komlinganiselo.

Ngoko ke vuyani, nina bantwana baseZiyon, nibe nemihlali eNkosini uThixo wenu; kuba uninike imvula yokuqala ngomlinganiselo ofanelekileyo, yaye uya kuninisele imvula, imvula yokuqala nemvula yasemva kwexesha ngenyanga yokuqala. Nezanda ziya kuzala yingqolowa, izixovulelo zize ziphuphume yiwayini neoli. Ndiya kunibuyisela iminyaka etyiwe yinkumbi, ngumbungu, ngumbungu odlezileyo, nangumbungu oqwengayo, umkhosi wam omkhulu endawuthumayo phakathi kwenu. Yoweli 2:23–25.

UPetros umele abo bathabatha inxaxheba kwimbali yokufefa okulinganiselweyo kwangaphambili ukusukela ngo-9/11 kuse kuthi ga kumthetho weCawa, kwanemvula yasemva, ebuyisela “iminyaka” emele izizukulwana ezine zovukelo olwandayo lweSeventh-day Adventism yaseLawodike olwatshatyalaliswayo. Etempileni, ngeyure yesithoba, uPetros wabonakalisa ukubuyiselwa kweminyaka kwincwadi kaYoweli.

Ngoko ke guqukani, nibuyele kuThixo, ukuze izono zenu zicinywe, ukuze kufike amaxesha okuhlaziyeka avela ebusweni beNkosi; yaye Yena uya kuthumela uYesu Kristu, owashunyayelwa kuni kwangaphambili; lowo izulu limelwe ukumamkela kude kube

ngamaxesha okubuyiselwa kwezinto zonke, awathethayo uThixo ngomlomo wabo bonke abaprofeti bakhe abangcwele, kwasekuqalekeni kwehlabathi. Kuba ngenene uMoses wathi koobawo, INkosi uThixo wenu iya kunivelisela umprofeti phakathi kwabazalwana benu, onjengam; niya kumva kuzo zonke izinto, nokuba uthini na kuni. Kwaye kuya kuthi, wonke umphefumlo ongayi kumva loo mprofeti uya kutshatyalaliswa phakathi kwabantu. Ewe, nabo bonke abaprofeti, ukususela kuSamuweli nabo bonke abamlandelayo, bonke abo bathethayo, nabo baxele kwangaphambili ngale mihla. IZenzo 3:19–24.

Ukucinywa kwezono ngumsebenzi wokugqibela kaKristu emgwebeni wophando, yaye ukucinywa kuqala endlwini kaThixo.

Kuba lifikile ixesha lokuba umgwebo uqale endlwini kaThixo; yaye ukuba uqala kuqala kuthi, iya kuba yintoni na isiphelo sabo bangayithobeliyo iindaba ezilungileyo zikaThixo? Kananjalo, ukuba olilungisa usinda kunzima, uya kubonakala phi na ongendawo nomoni? Ngako oko mabasele abo bahluphekayo ngokwentando kaThixo bazinikele kuYe ekugeinweni kwemiphefumlo yabo ngokwenza okulungileyo, njengakuMdali othembekileyo. 1 Petros 4:17–19.

UPetros waqonda ngePentekoste kwanasekhayeni likaKorneli eKesareya ngaselwandle, ukuba incwadi kaYoweli yayizaliseka. IPentekoste imele umthetho weCawe xa umgwebo ugqityelwe indlu kaThixo, uze emva koko uye kwiiNtlanga. Isigidimi sakhe ngexesha lomthetho weCawe sisiso kanye isigidimi esabhengezwayo ekufikeni kweSikhalo Sasezinzulwini Zobusuku. Isibhengezo se-alpha sisiqalo sexesha lesiprofeto esiphela ngesibhengezo se-omega. UPetros umele abo babhengeza isigidimi, yaye isigidimi siqala ngokuxhotyiswa kwaso ngamandla, okuphawulwa kukukhululwa kwe-esile yamaSilamsi. I-esile iyakhululwa ukuphawula ukuqala kweSikhalo Sasezinzulwini Zobusuku, yaye iyakhululwa kwakhona ngexesha lomthetho weCawe, nto leyo esisiphelo seSikhalo Sasezinzulwini Zobusuku.

Ngako oko uPetros ukwamele nabo benza isibikezelo sokuhlasela kwe-Islam eUnited States. Isigidimi sikaPetros kwiSikhalo Sasezinzulwini Zobusuku sisilungiso sesigidimi esasiphawula ukudaniswa kokuqala nesiqalo sexesha lokulibaziseka. Ngako oko uPetros ukwamele abo bavakalisa isigidimi seSikhalo Sasezinzulwini Zobusuku, abo badlule kuvavanyo lokuqala olusisiseko olwafikayo ngowama-2024 lwaza lwaphetha ngoMeyi 8, 2025, ngokunyulwa kukapopu wokuqala waseMerika, ekuzalisekeni kwendima yeshumi elinesine kaDaniyele ishumi elinanye.

Ixesha elisusela kumthendeleko wamaXilongo kude kube yiPentekoste lolwesithathu yaye luluvavanyo lokugqibela lwexesha lePentekoste elimelwe yiLevitikus amashumi amabini anesithathu. Umgaqo wezingelosi ezintathu awachonga uDade White ukwanguwo nje izibalo ezisisiseko. Uchonga ukuba akunakubakho myalezo wesithathu ngaphandle kowokuqala nowesibini. Ngenxa yokuba uPetros ushumayela incwadi kaYoweli ngexesha lomthetho weCawa wePentekoste, ngoko ukwafundisa uYoweli ekuqaleni kokubhengezwa komyalezo weSikhalo Sasezinzulwini Zobusuku, olulo uvavanyo lokugqibela nolwesithathu lwexesha lePentekoste. Ngoko ke uPetros umele abathembekileyo ngexesha lenkqubo yovavanyo enamanyathelo amathathu eyaqalayo xa ISityhilelo SikaYesu Kristu sasuswa itywina, ukuqala ngoDisemba 31,

2023. Ukuba uPetros ukho kwinyathelo lesithathu, umele ukuba wahamba kula manyathelo mabini angaphambili, kuba akunakubakho owesithathu ngaphandle kowokuqala nowesibini.

Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka laqalisa ngowe-9/11, yaye lavula inkqubo yovavanyo enamanyathelo amathathu emelwe sisimemo sexilongo sika-9/11 sokubuyela kwiziseko; kwaza kwafika uvavanyo lokuqala lokudana ngoJulayi 18, 2020. Uvavanyo lwesithathu lwembali ngumthetho weCawa. Intlango yesiprofeto yafika ngoJulayi 18, 2020, yaye phakathi kwelo xesha lasentlango, ngoJulayi 2023 kwaqalisa ukukhala “ilizwi,” kwaza emva koko ngoDisemba 31, 2023, kwiminyaka engamashumi amabini anesibini emva kwe-9/11, kwaqalisa ukutyhilwa kweSityhilelo sikaYesu Kristu. U-2023 ukuya kumthetho weCawa (xa ukuzaliseka okugqibeleleyo kweentsuku ezi-2,300 kufezekisiwe) kuchaza ixesha elisuka ku-2023 ukuya kumthetho weCawa njengeliqala ngo-“23” liphele ngo-“23,” kuba ucango oluvaliweyo ngo-Oktobha 22, 1844 lufanekisela ucango oluvaliweyo kumthetho weCawa. Isiprofeto seminyaka eyi-2300 simelwe ngu-“23” ku-2,300.

U-1844 waba sisipheloembali yeengelosi yokuqala neyesibini. Le mbali yaqala ngokufika kwengelosi yokuqala ngowe-1798, yaza yaphela kwiminyaka engamashumi amane anesithandathu kamva, ngowe-1844. Loo minyaka ingamashumi amane anesithandathu imele itempile yamaMillerite awafika kuyo uKristu ngesiquphe ngowe-1844. Itempile yomntu yakhiwe phezu kwama-chromosome “23” kubo bobabini, indoda nomfazi, ngaloo ndlela iphawula u-“23” njengomfuziselo womsebenzi awawuqalayo uKristu ngowe-1844. Loo msebenzi yayikukudibanisa ubuthixo baKhe nobuntu bethu. UYesu usebenzisa ihlabathi lendalo ukubonakalisa okomoya, yaye umsebenzi owaqalwa ngowe-1844, ekupheleni kweminyaka eyi-2,300, umelwe kukudityaniswa kwama-chromosome “23” endoda nama-chromosome “23” omfazi. Xa indoda itshata nomfazi, baba nyama-nye, yaye umtshato yinto awayiqalayo uKristu ngowe-1844. Ucango oluvaliweyo lowe-1844 luyangqamana nocango oluvaliweyo lomthetho weCawa, yaye umqondiso wolo cango luvaliweyo ngu-“23.”

Ukususela ngoDisemba 31, 2023 kude kuse “23” womthetho weCawa kuchaza ixesha eliqala nge-alpha “23” lize liphele nge-omega “23.” Kwakhona limela ixesha letempile yabaliwaka elikhulu namakhulu mane anamashumi amane anesine. Kwangolo hlobo olo lwembali luyifraktali ukusuka ku-9/11 kude kuse emthethweni weCawa. U-1844 umelwe linani elithi “23,” yaye uchaza ukuqala komgwebo wokuphanda wabafileyo. U-9/11 uchaza ukuqala komgwebo wokuphanda wabaphilayo, yaye ngenxa yoko no-9/11 unalo kwanalo inani elithi “23.” Ixesha elisusela ku-9/11 kude kuse emthethweni weCawa lixesha eline-alpha “23” ne-omega “23.” U-2023 ukuya emthethweni weCawa yifraktali ka-9/11 ukuya emthethweni weCawa, yaye kulapho kuphakanyiswa khona itempile yabaliwaka elikhulu namakhulu mane anamashumi amane anesine. Itempile yamaMiller yayingexesha leminyaka engamashumi amane anesithandathu, kodwa ngemihla yokugqibela, ixesha alisekho; yaye loo minyaka ingamashumi amane anesithandathu yamaMiller ekuqaleni kwe-Adventism ifanekisela kwalo xesha linye ekupheleni kwe-Adventism, yaye elo xesha liqala lize liphele ngo-“23,” livelise inani lamaMiller elingamashumi amane anesithandathu.

Zonke ezo zimbali zintathu zimela inkqubo yovavanyo enamanyathelo amathathu (amaMillerite, u-9/11 kuse eMthethweni weCawa, no-2023 kuse eMthethweni weCawa). Imbali yaqala ngokuvakala kwesigodlo sikaMikayeli, owavusa uMoses noEliya ngomhla wama-31 kuDisemba 2023, yaye xa uMikayeli, onguKristu, evusa abafileyo, wenza oko ngesandi sesigodlo.

Ngokuba iNkosi ngokwayo iya kuhla ivela ezulwini ngentlabo, ngelizwi lengelosi enkulu, nangesigodlo sikaThixo; baze abafileyo abakukuKristu bavuke kuqala. 1 Thessalonians 4:19.

UMikayeli yingelosi enkulu, yaye lilizwi lakhe, kunye nesigodlo sikaThixo, elivusayo; yaye incwadi kaYuda isazisa ukuba uMikayeli wamvusa uMoses.

Kodwa ke uMikayeli isithunywa esikhulu sezulu, xa wayekhuphisana noMtyholi ephikisana naye ngomzimba kaMoses, akazange abe nobuganga bokumzisela isigwebo sesityholo esigxekayo, koko wathi, INkosi mayikukhalimele. Yuda 1:9.

UKristu, njengoMikayeli isiphatha-zingelosi, walutyhila uTyhilelo lwaKhe ngoDisemba 31, 2023, xa waza wavusa uMoses noEliya, amangqina amabini awabulawayo ngoJulayi 18, 2020. Emva koko kwafika uvavanyo lweziseko zangaphandle lwe-alpha. Ingelosi eyahla nge-9/11 yavuthela ixilongo likaYeremiya njengoko yabiza abathembekileyo ukuba babuyele kwiziseko zamaMillerite, yaye ngokungqamene noko, ixilongo likaMikayeli lazisa uvavanyo lweziseko. Uvavanyo lumelwe nguDaniyeli 11:14, apho “abaphangi babantu bakho” bamisela umbono wangaphandle. AmaMillerite achonga ukuba yayiyiRoma eyazalisekisa loo ndima, aza amisa umbono.

Ukususela ngoMeyi 8, 2025, kwaqala ukumiswa kwetempile phezu kwelitye lembombo nelesiseko. Kwiminyaka engamashumi amathathu emva ko-1996—xa umyalezo owatyhilwayo ngowe-1989 wamiselwa ngokusesikweni—kwaqala inkqubo yokumiselwa ngokusesikweni komyalezo owatyhilwayo ngoDisemba 31, 2023.

Ukumiselwa ngokusemthethweni komyalezo wango-1989 ngo-1996 kweza emva kweminyaka engamakhulu amabini anamashumi amabini ukususela ekufikeni komxholo wawo wembali ngo-1776. Ukutyhilwa kwango-2023 kwalandela emva kweminyaka engamashumi amabini anesibini emva kokuba ukumiselwa ngokusemthethweni kwango-1996 kwaqinisekiswa ngoSeptemba 11, 2001, ngokubonakaliswa kobuprofeti kobuSilamsi.

UPetros umele izithunywa zale mbali ingeweze ezipasa zombini uvavanyo lwesiseko nolwetempile. Uvavanyo lwetempile lubandakanya ukulungiswa komyalezo owasilelayo kaJulayi 18, 2020. Iminyaka engamashumi amathathu emva kokuba umyalezo wango-1989 wenziwa ngokusesikweni ngo-1996, uvavanyo lwetempile lubandakanya umsebenzi wokulungisa uze uphinde ubhengeze umyalezo wokubethwa kweNashville, eTennessee, ngamaSilamsi. Ukwenziwa ngokusesikweni komyalezo wango-1989 kwamelwa kukupapashwa kwephephancwadi elibizwa ngokuba yi Time of the End ngo-1996. Elo phephancwadi lagubungela iivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, laza lachonga umthetho weCawa eUnited States. Ngokubonelelwa kobuthixo, inkonzo eyayingasebenzi, eyayisele ithiywe igama elithi Future for America kwiminyaka engaphambili, yanikelwa kwinkonzo yethu ngabalawuli bangaphambili

baloo nkonzo, ababengenakukhanya ngomyalezo wango-1989.

Ngowe-1996, ulungiselelo lwethu lwaba yi-Future for America, kwaza kwapapashwa impapasho eyabeka umyalezo owachaza ikamva laseMerika njengoko limelwe ziivesi ezintandathu zokugqibela zikaDanieli ishumi elinanye. I-United States yaqalisa ukunyuka kwayo ngokwesiprofeto ngowe-1776, yaye kwiminyaka “22” kamva, ngexesha lesiphelo ngowe-1798, i-United States yaqalisa indima yayo njengobukumkani besithandathu besiprofeto seBhayibhile, kwiminyaka “220” emva kowe-1776. Ngowe-1996, umyalezo we-United States esiprofethweni wenziwa waba sesikweni. Iminyaka “220” ukusukela kowe-1776, kunye neminyaka “22” ukusuka apho ukuya kowe-1798, inxulumana noWilliam Miller, owathi wanikela intetho yakhe yokuqala esidlangalaleni ngowe-1831, kwiminyaka “220” emva kokupapashwa kweBhayibhile kaKing James. Ukuqala nokuphela kobu-Adventism kugxininisa ukwenziwa ngokusesikweni komyalezo ovulwayo ngexesha lesiphelo.

Kwiminyaka engamashumi amathathu emva kuka-1996, ngowama-2026, uvavanyo lwetempile luquka umsebenzi wokulungisa umyalezo kaJulayi 18, 2020. Ngoko ke, umyalezo we-alpha ka-1989, umyalezo wesizukulwana sokugqibela owamiselwa ngokusemthethweni ngo-1996, waqalisa ixesha leminyaka engamashumi amathathu elaphela ngovavanyo lokulungisa nokumisela ngokusemthethweni umyalezo. Loo minyaka ingamashumi amathathu ingumfuziselo wobubingeleli bamawaka alikhulu anamashumi amane anesine aya kumisela ngokusemthethweni umyalezo weSikhalo Sasezinzulwini Zobusuku. UPetros umele abo bawufeza loo msebenzi ngexesha lovavanyo lwesibini lwe-omega lwetempile.

UDade White usazisa ukuba uThixo uyakuvumela ukungena kwempazamo phakathi kwabantu baKhe, ngenjongo yokubabangela ukuba bafunde.

“UThixo uya kubavusa abantu baKhe; ukuba ezinye iindlela ziyasilela, iimfundiso zobuxoki ziya kungena phakathi kwabo, eziya kubahluza, zahlule umququ kwinqolowa. INkosi ibiza bonke abakhohwayo kwilizwi laYo ukuba bavuke ebuthongweni. Kufikile ukukhanya okuxabisekileyo, okufanelekileyo kweli xesha. Yinyaniso yeBhayibhile, ebonisa iingozi ezisondela kanye phezu kwethu. Oku kukhanya kufanele kusikhokelele ekufundeni iZibhalo ngenkuthalo nasekuvavanyeni ngokucokisekileyo kakhulu izikhundla esizibambileyo.”

Esi sicutshulwa siyinxalenye yesiqendu esiya kuwuphelisa lo nqaku ngokupheleleyo. Kumanqaku nakwiintlanganisano zethu zeSabatha ze-Zoom, ndadida eminye imifuziselo ekucingweni kwethu ngoDanieli 11:10–15, yaye nangona senzile izilungiso ezifunekayo, ndaphambukiswa ekulandeleni isiphelo soludwe lwamanqaku ngePanium—idabi elikhokelela kumthetho weCawa. Ngoku lixesha lokubuyela ePanium, yaye xa sisenjenjalo, siya kuba nomgca owongezelelweyo wobungqina omelwe nguPetros eKesareya Filipi, eyiPanium.

Ngoku siza kubuyela ekuqwalaseleni kwethu iindinyana zeshumi ukuya kweshumi elinesithandathu zikaDanieli ishumi elinanye, ezibonakalisa imbali efihlakeleyo yendinyana yamashumi amane. Sagqibela ngoSeptemba, ngoko ke sele kumalunga neenyanga ezintlanu.

“UPetrosi uyabakhuthaza abazalwana bakhe ukuba ‘bakhule elubabalweni nasekwazini iNkosi yethu noMsindisi uYesu Kristu.’ Nanini na xa abantu bakaThixo bekhula elubabalweni, baya kuhlala befumana ukuqonda okucace ngakumbi kwelizwi laKhe. Baya kuqonda ukukhanya okutsha nobuhle obutsha enyanisweni yalo engcwele. Oku kube yinyaniso kwimbali yebandla kuzo zonke izizukulwana, yaye kuya kuqhubeka kunjalo kude kube sekupheleni. Kodwa xa ubomi bokwenene bokomoya buhla, kusoloko kubakho utyekelo lokuyeka ukuqhubela phambili ekwazini inyaniso. Abantu bayaneliswa kukukhanya abasele belufumene elizwini likaThixo baze badimaze naluphi na uphando olungaphaya lweziBhalo. Baba ngabagcinisiko baze bafune ukuphepha iingxoxo.

“Inyaniso yokuba kungekho mpikiswano okanye uvuselelo phakathi kwabantu bakaThixo ayimele ithathwe njengobungqina obuqinisekileyo bokuba babambebele nkqi kwimfundiso ephilileyo. Kukho isizathu sokoyika ukuba kusenokwenzeka ukuba abahluli ngokucacileyo phakathi kwenyaniso nempazamo. Xa kungekho mibuzo mitsha iqaliswayo ngokuphengululwa kweZibhalo, xa kungekho mahluko woluvo uvelayo oya kubangela abantu ukuba baziphengululele iBhayibhile ngokwabo ukuze baqiniseke ukuba banayo inyaniso, kuya kubakho abaninzi ngoku, njengakumaxesha amandulo, abaya kubambelela kwisithethe baze banqule into abangayaziyo.”

“Ndibonisiwe ukuba abaninzi abavuma ukuba banolwazi ngenyaniso yangoku abayazi into abayikholwayo. Ababuqondi ubungqina bokholo lwabo. Abanakuxabisa ngokufanelekileyo umsebenzi waleli xesha langoku. Xa ixesha lovavanyo liza kufika, kukho amadoda ngoku ashumayezela abanye aya kuthi, xa ehlohlisa izikhundla azibambileyo, afumanise ukuba zininzi izinto angakwaziyo ukuzinika sizathu esanelisayo. Kude kube bavavanywa ngolo hlobo, bebengalwazi ukungazi kwabo okukhulu. Kwaye baninzi ebandleni abathabatha ngokungathi bayayiqonda into abayikholwayo; kodwa, kude kuvele impikiswano, abawazi ubuthathaka babo. Xa besahlulwe kwabo banokholo olufanayo baze banyanzelelwe ukuba beme ngabodwa, bodwa, bachaze inkolelo yabo, baya kumangaliswa kukubona indlela ezingacacanga ngayo iingcamango zabo ngoko babekwamkele njengenyaniso. Kuyinyaniso ukuba kuye kwakho phakathi kwethu ukurhoxa kuThixo ophilayo nokujikela ebantwini, kubekwa okobuntu endaweni yobulumko obungokobuthixo.

“UThixo uya kubavusa abantu baKhe; ukuba ezinye iindlela zisilela, iimfundiso ezitenxileyo ziya kungena phakathi kwabo, eziza kubahluza, zahlule umququ nengqolowa. INkosi ibiza bonke abakholwa lilizwi laYo ukuba bavuke ebuthongweni. Ukhanyiso oluxabisekileyo lufikile, olufanelekileyo kweli xesha. Luyinyaniso yeBhayibhile, olubonisa iingozi ezisengaphezu kwethu kanye ngoku. Olu khanyiso lumele ukusikhokelela ekufundeni iZibhalo ngenkuthalo nasekuhlolisiseni ngokunzulu kakhulu izikhundla esizibambayo. UThixo angathanda ukuba onke amacala nezikhundla zenyanyiso ziphandwe ngokugqibeleleyo nangokuzingisa, ngomthandazo nangokuzila ukutya. Abakholwayo mabangaphumli kwiingcinga ezicingelwayo nakwiimbono ezingacacanga kakuhle malunga nokuba yintoni eyenza inyaniso. Ukholo lwabo malusekwe ngokuqinileyo phezu kwelizwi likaThixo ukuze kuthi, xa ixesha lokuvavanywa lifika baza baziswe phambi kwamabhunga ukuba baphendule ngenkolo yabo, babe nako ukunika isizathu sethamba elikubo, ngobulali nangoloyiko.

“Xhokonxani, xhokonxani, xhokonxani. Izihloko esizibeka phambi kwehlabathi zimele zibe yinyaniso ephilayo kuthi. Kubalulekile ukuba, ekukhuseleni iimfundiso esizithatha njengeziqendu ezisisiseko zokholo, singaze sizivumele sisebenzise iingxoxo ezingangqinisekanga ngokupheleleyo. Ezo zingaba luncedo ekuthuliseni umchasi, kodwa azibeki inyaniso esidlangalaleni ngembeko. Simele sinikele iingxoxo ezivakalayo nezinyanisekileyo, ezingayi kuthulisa kuphela abachasi bethu, kodwa eziya kumelana nolona vavanyo lusondeleyo noluhlalutyayo. Kwabo bazifundisele ubugcisa bokuphikisana kukho ingozi enkulu yokuba bangaliphathi ilizwi likaThixo ngobulungisa. Ekudibaneni nomchasi, umzamo wethu onyanisekileyo mawube kukubeka izihloko ngendlela eya kuvusa ukuqiniseka engqondweni yakhe, kunokuba sifune nje ukunika ikholwa ukuzithemba.”

“Nokuba kungakanani na ukuqhubela phambili kwengqondo yomntu, makangaze nakomzuzu omnye acinge ukuba akukho mfuneko yokuphonononga iZibhalo ngokunzulu nangokungapheziyo ukuze kufunyanwe ukukhanya okukhulu ngakumbi. Njengabantu, sibizelwe ngamnye ngamnye ukuba sibe ngabafundi besiprofeto. Simele silinde ngenyameko enkulu ukuze sikwazi ukuqonda nawuphi na umtha wokukhanya uThixo aya kusizisa kuthi. Simele sibambe imikhanyiso yokuqala yenyano; yaye ngokufunda okunomthandazo kungafunyanwa ukukhanya okucace ngakumbi, okunokuziswa phambi kwabanye.

“Xa abantu bakaThixo bekhululekile baza baneliseke kukhanyiselo lwabo lwangoku, sinokuqiniseka ukuba Yena akayi kubababalela. Yintando yaKhe ukuba bahlale behambela phambili ukuze bamkele ukukhanya okongeziweyo nokuhlala kusanda okubakhanyelayo. Isimo sengqondo sangoku sebandla asimkholisi uThixo. Kungene ukuzithemba okukhokelele ekubeni bazive bengenamfuno yenyano engakumbi nokukhanya okukhulu ngakumbi. Siphila ngexesha apho uSathana esebenza ngasekunene nangasekhohlo, phambi kwethu nasemva kwethu; kanti ke njengabantu silele. UThixo uthanda ukuba kuviwe ilizwi elivusa abantu baKhe ukuba basebenze.

“Endaweni yokuvulela umphefumlo ukuze wamkele imitha yokukhanya evela ezulwini, abanye bebesebenza ngendlela echaseneyo. Kuthi, kokubini ngoshicilelo nangokushumayela epulpitini, kwavezwa iimbono ngokuphathelele ukuphefumlelwa kweBhayibhile ezinganamvume woMoya okanye yelizwi likaThixo. Kuyinyaniso ngokuqinisekileyo ukuba akukho mntu namnye okanye iqela labantu elifanele ukuthabatha inyathelo lokuqhuba phambili iithiyori ngombandela obaluleke kangaka, ngaphandle kokuba kukho ecacileyo ethi, ‘Utsho uYehova,’ yokuzixhasa. Kwaye xa abantu, abangqongwe bubuthathaka bobuntu, bechaphazeleka ngendlela enkulu okanye encinane ziimpembelelo ezibangqongileyo, yaye bentyekelo oluzuzwe njengelifa nolukhuliswe ngendlela ekude kakhulu ekubenzeni babe zizilumko okanye babe neengqondo zasezulwini, bethabatha inyathelo lokumangalela ilizwi likaThixo, nokugweba ukuba yintoni eyobuthixo nokuba yintoni eyobuntu, basebenza ngaphandle kwecebo likaThixo. INkosi ayiyi kuwusikelela umsebenzi onjalo. Isiphumo sawo siya kuba yintlekele, kokubini kulowo ubandakanyekayo kuwo nakwabo bawamkelayo njengomsebenzi ovela kuThixo. Ukungakholwa kuye kwavuswa ezingqondweni ezininzi ziithiyori ezathi zanikelwa ngokuphathelele ubume bokuphefumlelwa. Izidalwa ezinomda, ezineembono ezimxinwa nezibona kude kancinane, ziziva zikufanele ukugxeka iziBhalo, zisithi: ‘Le ndima iyafuneka, kodwa leya ndima ayifuneki, yaye ayiphefumlelwanga.’

“UKristu akazange anike umyalelo onjalo ngokubhekisele kwiZibhalo zeTestamente eNdala, ekuphela kwenxalenye yeBhayibhile abantu bexesha laKhe ababenayo. Iimfundiso zaKhe zazilungiselelwe ukuqondisa iingqondo zabo kwiTestamente eNdala nokuzisa ekukhanyeni okucace ngakumbi imixholo emikhulu eyanikelwa apho. Kangangeenkulungwane abantu bakwaSirayeli babesahlula kuThixo, baza baphulukana nokubona iinyaniso ezixabisekileyo awayeziphathise bona. Ezi nyaniso zazigutyungelwe ziindlela nezithethe zenkolo ezazifihla intsingiselo yazo yokwenene. UKristu weza kususa inkunkuma eyayisigubungele isikhazimlo sazo. Wazibeka, njengamatye anqabileyo, kwimeko entsha yokuhonjiswa. Wabonisa ukuba, kude lee nokudelela ukuphindwa kweenyaniso ezindala, eziqhelekileyo, weza ukuze azenze zibonakale ngamandla nobuhle bazo bokwenene, uzuko lwazo olungazange luqondwe ngabantu bexesha laKhe. EnguMbali ngokwaKhe wezi nyaniso zityhiliweyo, wayenokubavulela abantu intsingiselo yazo yokwenene, ebakhulula ekuzitolikeni gwenxa nasekuthabatheni iingcinga ezibubuxoki ezamkelwa ziinkokeli ukuze zihambelane nemeko yazo engangwalisekanga, ukuswela kwazo ezomoya nokungabi nalo uthando lukaThixo. Wabekela ecaleni oko kwakuzihluthi ubomi namandla asebenzayo ezi nyaniso, waza wazibuyisela ehlabathini kubo bonke ubutsha namandla bazo bokuqala.”

“Ukuba sinoMoya kaKristu, yaye singabasebenzi kunye naYe, kungokwethu ukuqhubela phambili umsebenzi awawuzela ukuwenza. Iinyaniso zeBhayibhile ziphinde zagutyungelwa sisithethe, ngumkhwa, nangemfundiso yobuxoki. Iimfundiso eziphosakeleyo zethyoloji ethandwayo zenze amawaka ngamawaka abe ngabathandabuzayo nabangakhulwayo. Kukho iimpazamo nokungangqinelani abathi abaninzi bakugxeke njengemfundiso yeBhayibhile, kanti enyanisweni ziinkcazo zobuxoki zeZibhalo, ezamkelwa ngexesha leenkulungwane zobumnyama bobupopu. Izihlwele zikhokelwe ekubeni zibambebele kwingcamango ephosakeleyo ngoThixo, njengokuba amaYuda, elahlekiswe ziimpazamo nezithethe zexesha lawo, ayenengcamango ephosakeleyo ngoKristu. ‘Ukuba babeyazile, ngebengazange bambethelela emnqamlezweni iNkosi yozuko.’ Kungokwethu ukutyhila ehlabathini isimilo sokwenene sikaThixo. Endaweni yokugxeka iBhayibhile, masifune, ngomyalelo nangomzekelo, ukubeka phambi kwehlabathi iinyaniso zayo ezingcwele, ezinika ubomi, ukuze sikwazi ‘ukuvakalisa iindumiso zaLowo wanibizayo ukuba niphume ebumnyameni ningene ekukhanyeni kwaKhe okumangalisayo.’”

“Izinto ezimbi ebezithe chu kancinci zingena phakathi kwethu zikhokelele, ngokungaqatshelwayo, abantu ngabanye namabandla ekubeni bemke ekuhloneleni uThixo, zaza zawavala amandla anqwenela ukubanika wona Yena.

Bazalwana bam, ilizwi likaThixo malime kanye njengoko linjalo. Ubulumko bomntu mabungaze buzingcike ekunciphiseni amandla nesibindi sesivakalisi esinye seZibhalo. Isigwebo esinzulu esikwincwadi yeSityhilelo sifanele ukusilumkisa ekuthabatheni indawo enjalo. Egameni leNkosi yam ndiyanilayalela ndithi: “Khulula izihlangu zakho ezinyaweni zakho, ngokuba indawo omi kuyo ngumhlaba ongcwele.” Testimonies, umqulu 5, 707–711.